Volume LXX CHICAGO, FEBRUARY 20, 1913 Number 25

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

LIFE of my life, I shall ever try to keep my body pure, knowing that thy loving touch is upon all my limbs.

I shall ever try to keep all untruths out from my thoughts, knowing that thou art that truth which has kindled the light of reason in my mind.

I shall ever try to drive all evils away from my heart and keep my love in flower, knowing that thou hast thy seat in the inmost shrine of my heart.

And it shall be my endeavor to reveal thee in my actions, knowing it is thy power gives me strength to act.

Rabindra Nath Tagore.

In Gitan Jahi.

CONTENTS

Lincoln—*S. E. Kiser* 387

EDITORIAL—

Notes 387

"In Abraham's Bosom," A Voice from the Dead. 389

A Friend—HARRIET LAKE-BURCH 390

The Whispered Word—*James B. Kenyon* 390

THE PULPIT—

Abraham Lincoln Before the Young Men's Lyceum of Springfield, Ill., January 27, 1837 —*Abraham Lincoln* 390

The Congress of Religious Liberals—CHARLES W. WENDTE 393

The Meeting—*Rose E. Sharland* 396

THE FIELD—

Peace or War?—*From the Outlook* 397

How We Spend—*Wisconsin State Journal* 397

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

FONGERS

Sanitary Bakeries

572 East Thirty-fifth St.
3852 Cottage Grove Ave.

Phone Douglas 5962

PRINTING

We solicit the patronage of all those requiring First-Class Printing and Engraving at reasonable prices : : : :

Oakland Printing House 161 East 39th Street Phone Doug. 4305

IDEAL CREAM

For Chapped and Rough Skin

PREPARED BY

William F. Datz, PRESCRIPTION DRUGGIST

N. E. Cor. 39th St. and Vincennes Ave.

1902—One Wagon
1911—10 Wagons
and
Four Automobiles

We are patronized by those who desire and appreciate an excellent quality of laundry work.

BISSELL LAUNDRY CO.

Phone Douglas 1003
653-59 39th Street

Sample Copies of

UNITY

sent anywhere upon application

THE NEW YEAR

Should mark for you the beginning of a greater prosperity. A Savings Account in this bank is the first step.

We allow interest from January 1st on all Savings deposits made on or before January 15th.

DREXEL STATE BANK OF CHICAGO

DREXEL BANK BUILDING

OAKWOOD BOULEVARD & COTTAGE GROVE AVENUE

AN OLD ESTABLISHED BANK FOR SOUTHSIDERS.

John I. Oswald, Pres. and Treas. Chas. F. Blakely, Vice-Pres.
James P. Kugler, Secretary

THE BLAKELY-OSWALD PRINTING CO.

Printers and Binders

Telephone Wabash 3854 120-124 W. Polk Street, CHICAGO

Telephone Kenwood 3713

Colvin L. Johnson

Automobile Supplies and Repairs

4137 Cottage Grove Ave. CHICAGO

"Better be safe than sorry"
AND ORDER

High-Class Limousine Cars

AT REASONABLE RATES
FOR ALL PURPOSES
DAY AND NIGHT SERVICE

Phones Douglas 3268 Automatic 79-806

OAKLAND AUTO LIVERY
826 EAST 39th STREET

Send for Calendar Rate Sheet

WRIGHT & COMPANY

STEAM COAL DOMESTIC

Telephone Yards 5166
Main Office and Storage Yards:
1047 W. Thirty-Fifth Street
CHICAGO

FOR Ice Cream

Unexcelled in Flavor, Richness and Purity, telephone Oakland 290

FROZEN ARTS
743 East 43rd St.

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXX THURSDAY, FEBRUARY 20, 1913. NUMBER 25.

LINCOLN

This country, with its institutions, belongs to the people who inhabit it.—Lincoln.

His love reached out to all the land,
The North, the South, the East, the West;
He could not feel nor understand
Such hate as filled the zealot's breast.

In his sublime philosophy
No part or section, great or small,
Might justly claim monopoly
Of what belonged alike to all.

His hope encompassed every sphere.
He looked to every sect and creed
To find the duty that was clear,
To listen wisely and to heed.

He placed his trust in all mankind,
Nor sought with biased eagerness
To preach one party's virtue, blind
To those that others might possess.

His faith was strong in those who wrought
With pick and spade and saw and plane.
He could not see where Cunning got
The right to live on Labor's gain.

He found no law that gave the few
The blessings many should have claimed.
To him the truth was always true,
And wrong forever to be blamed.

S. E. Kiser.

William B. Owen, Principal of the Teachers' College of the City of Chicago, in an address before the Catholic Woman's League, last week, said "The fellows who run around with a gun in an automobile, scaring us to death, are those who never learned how to work."

One of the new books to be studied is entitled "The Sale of Liquor in the South," by Leonard Scott Blakey, Ph. D., Associate Professor of Economics and Sociology in Dickinson College. Contrary to popular misconception, he shows that the Prohibition movement has found friends and not enemies, in the negro race.

A Methodist Church has established a Nursery to take charge of children during the church service, the foster-mothers issuing checks for the babies entrusted to their care. Two mothers, while willing to leave their babies, refused the checks on the score that they could identify their own under any condition. This would seem to show that old-fashioned motherhood is not wholly extinct.

The Ethical Culture Society of Chicago is to be congratulated on having found at last a new leader to hold up the banner which was made so conspicuously noble and commanding in the hands of William Salter. Mr. Horace J. Bridges of London, who has occupied their platform so successfully for several months, has accepted a call to become their permanent leader from the 1st of April next. We hope our readers will become better acquainted with Mr. Bridges; he is a man with a constructive message. In his hands the emphasis will be put where it belongs, upon the first word in the name of the society. He represents not a protest against theology, past or prsent, but an emphasis upon ethics as the fundamental requirement of religion, the inspiration of co-operative work. He realizes with George Eliot, that "that religion cannot save sinners that does not save saints." There is a large place for such a man in Chicago and UNITY rejoices in the prospect of such a worker as Mr. Bridges and welcomes him to the common endeavors that await us.

The Episcopal Church of Chicago reports a rapid growth in men's clubs. Twenty-two parishes and nine missions in the diocese of Chicago enjoy the support of such organizations, with a total enrollment of two thousand, seven-hundred and fifty members. Most of these clubs are reported to meet monthly, usually with invited guests and oftentimes "taking in many men who have no connection with the other organized life of the church," practically becoming neighborhood affairs. This seems to us an encouraging sign of the times. The "club" as a gathering of souls with cultural and civic ambitions has become too much a matter of the feminine gender. When the men, patterning after the sisters, come within haling distance of them, then both men and women will recognize the waste of energy and the social dreariness of trying to do things apart, which can so much more effectively and joyously be done together. The "Men *and* Women Club" is the next achievement to be sought after in the effort to socialize and make civic the religious life. When that comes, another truth may dawn upon laity and clergy; namely, that the church itself is, or should be made, just such an organization as this.

C. M. Sheldon, of Topeka, Kansas, author of the remarkably effective and wide spread book "In His Steps," spoke to an over-crowded audience at Orchestra Hall last Sunday night, and he spoke impressively as always. He pled, as is his wont, for economic justice as an element of religion. He promised that "religion would make history when denominations

unite for social and moral causes." Dr. Sheldon is one who believes that a fusion of interests will come through service, and not through dogma of any kind. He spoke for Kansas where Prohibition prohibits, where there are thousands of children who have never seen a saloon, where there are forty-two counties which for years have not had a single criminal case on their docket. Kansas proves that a saloon is not a necessity of business. He talked of the eight thousand babies born blind each year, all the victims of vice. He held up a wreath of artificial flowers the product of a New York tenement, which it took a child all day to make, and for which she received five cents in payment. He pled for the obliteration of race hatred and the "greatest need of today," the abolition of war. He did not want his boys to sing "The Army and Navy forever!" He did not want them to last forever. Who does? Why will we perplex the judgment and confound the consciences of future generations by teaching them to sing of malicious statesmanship and to honor that which ought to be despised?

It is not yet our custom on this side of the water to think of our universities as great publication centers, and still we are witnessing an increasing invasion into the realm of higher literary and scholastic publication on the part of our American universities, none of whom perhaps have made more progress in this direction than the University of Chicago. Their last achievement indicates a notable and encouraging arrangement between the University of Chicago and the University of Cambridge, by which the latter is given the exclusive agency in the British Empire for the former's publications, and further supplemented by a reciprocal agreement, the Chicago institution taking over the American agency for a number of the Cambridge publications. An arrangement has already been concluded for the Cambridge journals, and the following periodicals in the future will be issued in America under joint imprint: *Biometrika; Parasitology; Journal of Genetics; The Journal of Hygiene; The Modern Language Review; The British Journal of Psychology; The Journal of Agricultural Science.* Several new books from the Cambridge list are also to be taken over at once and published in this country under joint auspices. The list includes *The Life and Letters of Lord Hardwick,* by M. Philip Chesney Yorke; *The Duab of Turkestan,* by W. Rickmer Rickmers; *The History of Romanesque and Byzantine Architecture,* by Thomas Graham Jackson; and *The Genus Iris,* by William Rickatson Dykes. The publications selected all embody the results of research. That this movement toward a closer co-operation between the two universities is a matter that should be of interest to all who are concerned with the advancement of scientific and scholarly research and the preservation of such material is too obvious to need comment, and it is to be hoped that an arrangement that promises so much aid in this direction may be further extended.

The Rev. Charles Baird Mitchell, Pastor of St. James Methodist Episcopal Church of Chicago, last Sunday preached an eloquent and searching sermon on the Unity of Christians, which was published in full in the Monday morning *Inter-Ocean.* He took for his text John's words: "That they all may be one." His argument, logical and learned, led to the conclusion that the thirty-two sects represented in the Federal Council of the Church of Christ, stood for identically the same causes. These, which he claimed represented American Protestantism, he said were no longer held together by a "rope of sand," but that they possessed a solidarity and unity of interest that was genuine and real. He further declared:

> The one standard, upon which all the federated churches agree, is this: "Atonement for sin through a divine Savior." Protestants and all kinds of Catholics, Anglican, Greek or Latin, can stand together on that platform. I believe the day is not far distant when all Christian churches which believe in an atonement for sin through a divine Savior will be federated in this great council.

The good Doctor further yields to the logic of the situation and says that "so long as Jews and Unitarians, who have so much in common, reject the deity of Jesus Christ, they are ineligible, but the various forms of Catholicism will find nothing in the creed of the Council to keep them out." Our neighbor reasons well. His logic is inexorable. His solution of the problem is plain, but if the rope is not of sand, the premise upon which his Federation rests is something less stable than quicksand. There is no rock solidarity adequate to the building of Christian unity, much less of religious unity, on the shifting quicksands of any theory of an "atonement for sin" through any one miraculously divine savior. The truth is that these thirty-two churches upon which our earnest brother counts, are worm eaten through and through by an uncertainty, if not a distrust, even a clear conviction against any such a "scheme of salvation." Evolution has no place for such a scheme, and all the thinking world,—except the theological guardians of a miraculous scheme of salvation and a supernatural book revelation,—have accepted evolution. It is very natural, necessary and legitimate, that those who need and believe in the deified Son of Mary, should find shelter in the same. Just as the Roman church should have the right to magnify the crucifix and the Greek church the icon in their liturgy, though these are not adequate symbols of the fundamentals held in common by the larger church. There is no supernatural savior, no mediatorial atonement, to be found in the ten commandments, the Golden Rule, the Beatitudes, the parables of the Good Samaritan and the Prodigal Son, or in Paul's hymn to Love. Is it not possible to build on

these the larger unity founded on freedom, fellowship, character and service in religion?

In the final dramatic capture of Robert Webb, the head bandit of Chicago, and the subsequent disclosures through confession, we have another contribution to the "boy problem," and certain conclusions are forced upon the minds of the thoughtful. 1. That our boys are being neglected. It is a case of mal-administration on the part of the "fathers of the city." It is an arraignment of our public schools. Webb had the making of a good citizen in him but he was allowed to go to waste through idleness and the attendant impecuniosity. 2. In the second place the Government is responsible for the manufacture and distribution of the always dangerous and most always useless weapons of death, so easily available to those who ought never to be entrusted with them. What are pistols and revolvers good for anyhow except in the hands of those whose business it is to enforce law and preserve order? and those are most successful in the enforcement of law who find least use for weapons. The Mayor of Chicago has recently taken tardy action looking towards the prohibition of the carrying of side arms. But that is not going far enough. Why permit the manufacture of these barbarous weapons, the legitimate use of which is so limited? The manufacture of firearms should be strictly a government industry; it ought to be as hard to get hold of a revolver as of one of the latest muskets used by the army. The discovery of a government revolver on the body of an unauthorized civilian would then be *prima facia* evidence of crime, to be dealt with as such. 3. The third conclusion is that these wayward boys, for they are all boys, are educated to crime, as well as protected in crime, by and in the saloon. The fence of the high-way-man is the licensed grogery. Here are the remedies:—Early and better training of boys in the ways of industry. The making of it absolutely impossible for them to obtain firearms in any but extreme criminal ways. Shut up the saloons as fast as possible. Increase the legal superintendence of the same. In order to do that organize a city police force that is free from the contamination of the saloon. Men who are not patrons of the same, and whose business it is to stay outside and forever distrust and oppose the wicked business. The banditti of Chicago is an awful arraignment of our police force, a witness to the crime fostering industry of our saloons, and to the failure of our economic system in certain directions. The red-handed crimes of these boys are manifest and shocking, but the crime of the community against these mis-trained or untrained and neglected boys,—in a city proud of its churches, boastful of its schools and loud in its pretensions in the way of art and religion,—is a greater one, and it cries unto high Heaven for contrition, confession and reformation.

"In Abraham's Bosom"

A VOICE FROM THE DEAD

By permission of the *Century Company* we are presenting to our readers this week an address on "The Perpetuation of Our Political Institutions," delivered by Abraham Lincoln before the Young Men's Lyceum of Springfield, on January 27, 1837.

Even intelligent people are apt to think that Abraham Lincoln, like the night-blooming Cereus of the desert, burst into unexpected glory out of dreary surroundings and out of a somewhat unpromising life. But the truth of it is his preserved words, in the opening address, in the works of the President collected by his Secretaries, Nicolay and Hay, are full of promise and prophetic power. As far back as 1832 the young candidate for the Legislature, only twenty-three years of age, delivered an address to the people of Sangamon County, full of good sense, statesmanlike insight and fervent power.

The Address published in UNITY this week was delivered when the young man was but twenty-eight years of age. It will strike the intelligent reader of today, seventy-six years after its delivery, with a timeliness that is almost uncanny. His disposal of the bugaboo of "foreign invasion" is as strategically true now as it was then. For a foreign army to try to *invade* the United States would, in Lincoln's mind, be to bargain for a disaster as gruesome as that which overtook the Great Bonaparte, when he undertook to invade Russia,—the brilliant march towards Moscow, the ignoble but pathetic retreat.

With as unerring a touch he put his finger on the real danger of our nation, which if it die, must needs die, as Lincoln said, "by suicide." His plea for law and the increased sacredness of constituted authority is more timely now than then, inasmuch as high handed violence is more aggressive now, than then, even. His appeal to reason is based on a philosophy as fundamental now as then. Many years ago UNITY published an extract from this speech which caught the eye of Arthur Burrage Farwell, the valient president of The Law and Order League of Chicago, and he adopted it as the rallying cry of that society. The passage beginning: "Let reverence for the law be breathed by every American mother," etc., etc., bespeaks the Gettysburg address. It was worthy the lips that later on were to enunciate the Cooper Union Address and the Second Inaugural.

By permission of those who hold the copyright we send forth this address once more unto a waiting nation, hoping that it will find lodgment in the hearts of anxious citizens; and will teach the better way to turbulent men and women, who distrust the potency of reason and seek to advance the interest of the State and the community by noisy violence and "mobocratic" vehemence. When the voice of reason proves inade-

quate and the claim of justice fails to be sustained by gentle methods and loving loyalties then, and not until then, will we despair of democracy. Let the young man, who, girding himself for a greater task than he understood, made his plea seventy-six years ago to the young people of Springfield,—be heard again.

Let this copy of UNITY, at least, be saved and loaned. Send for more copies and distribute them among the mayors, common-councilors, and chiefs of police, of American cities, as well as among the militant sisters who hope to take the Kingdom of Heaven by violence.

A FRIEND

Ah, what a thing indeed,—to have a friend!
  To build up hope and pile it mountain-high
  And watch it towering daily toward the sky
Knowing so surely it can never end!

What sunshine floods the world when we touch hands!
  What inspiration worthy of a king
  Sweeps through the soul with its wild carolling
Never to cease again in all life's lands.

What living splendors mark the glancing eye,
  What revelations claim the changing face
  And own its regal subtlety and grace
Of power and purpose, if a friend be nigh!

HARRET LAKE-BURCH.

THE WHISPERED WORD

O unforgotten day, return!
  Bring back thine opal skies,
And far-sown dews that wink and burn
  Where morning's magic lies
    On grassy slopes and meadows pied
    With slender bluets starry-eyed.

For there, by waters slipping down
  Past coverts cool and green,
'Mid birchen shoots and thickets brown,
  With sunny isles between,
    Sweeter than white throat's strain, I heard
    The music of a whispered word.

And suddenly the world was bright
  With bloom and pulsing wings,
All blue and gold, flashed through the light,
  While tender growing things,
    From moist dim nook and leafy tent,
    The fresh wild breath of spring outsent.

Still in the old loved haunt I dream;
  Hushed are the ritournels
Of mating birds, and the choked stream
  Muffles its silver bells;
    Yet all my soul to song is stirred
    By memory of that whispered word.

From Munsey. *James B. Kenyon.*

Professor Josiah Royce of Harvard University sailed recently for England, where at Oxford University he will deliver a series of lectures on "The Real World and the Christian Ideas." These lectures will later be gathered together and those which Dr. Royce delivered before the Lowell Institute on "The Christian Doctrine of Life" added to them, and the whole published in two volumes under the general title "The Problem of Christianity." The work will probably appear in April.

THE PULPIT

ABRAHAM LINCOLN

Before the Young Men's Lyceum*

OF SPRINGFIELD, ILLINOIS, JANUARY 27, 1837

As a subject for the remarks of the evening, "The Perpetuation of Our Political Institutions" is selected.

In the great journal of things happening under the sun, we, the American people, find our account running under date of the nineteenth century of the Christian era. We find ourselves in the peaceful possession of the fairest portion of the earth as regards extent of territory, fertility of soil and salubrity of climate. We find ourselves under the government of a system of political institutions conducing more essentially to the ends of civil and religious liberty than any of which the history of former times tells us. We, when mounting the stage of existence, found ourselves the legal inheritors of these fundamental blessings. We toiled not in the acquirement or establishment of them; they are a legacy bequeathed us by a once hardy, brave, patriotic, but now lamented and departed, race of ancestors. Theirs was the task (and nobly they performed it) to possess themselves, and through themselves us, of this goodly land, and to uprear upon its hills and its valleys a political edifice of liberty and equal rights; 'tis ours only to transmit these—the former unprofaned by the foot of an invader, the latter undecayed by the lapse of time and untorn by usurpation—to the latest generation that fate shall permit the world to know. This task gratitude to our fathers, justice to ourselves, duty to posterity, and love for our species in general, all imperatively require us faithfully to perform.

How then shall we perform it? At what point shall we expect the approach of danger? By what means shall we fortify against it? Shall we expect some transatlantic military giant to step the ocean and crush us at a blow? Never! All the armies of Europe, Asia and Africa combined, with all the treasures of the earth (our own excepted) in their military chest, with a Bonaparte for a commander, could not by force take a drink from the Ohio or make a track on the Blue Ridge in a trail of a thousand years.

At what point, then, is the approach of danger to be expected? I answer, If it ever reach us it must spring up amongst us; it cannot come from abroad. If destruction be our lot we must ourselves be its author and finisher. As a nation of freemen we must live through all time, or die by suicide.

I hope I am over wary; but if I am not, there is even now something of ill omen amongst us. I mean the increasing disregard for law which pervades the country—the growing disposition to substitute the wild and furious passions in lieu of the sober judgment of courts, and the worse than savage mobs for the executive ministers of justice. This disposition is awfully fearful in any community; and that it now exists in ours, though grating to our feelings to admit it, it would be a violation of truth and an insult to our intelligence to deny. Accounts of outrages committed by mobs form the everyday news of the times.

*Addresses and Letters of Abraham Lincoln, by permission of the Century Company.

They have pervaded the country from New England to Louisiana; they are neither peculiar to the eternal snows of the former, nor the burning suns of the latter; they are not the creature of climate, neither are they confined to the slaveholding or the non-slaveholding states. Alike they spring up among the pleasure-hunting masters of southern slaves, and the order-loving citizens of the land of steady habits. Whatever then their cause may be, it is common to the whole country.

It would be tedious as well as useless to recount the horrors of all of them. Those happening in the state of Mississippi and at St. Louis are perhaps the most dangerous in example and revolting to humanity. In the Mississippi case they first commenced by hanging the regular gamblers—a set of men certainly not following for a livelihood a very useful or very honest occupation, but one which, so far from being forbidden by the laws, was actually licensed by an act of the legislature passed but a single year before. Next, negroes suspected of conspiring to raise an insurrection were caught up and hanged in all parts of the state; then, white men supposed to be leagued with the negroes; and finally, strangers from neighboring states, going thither on business, were in many instances subjected to the same fate. Thus went on this process of hanging, from gamblers to negroes, from negroes to white citizens, and from these to strangers, till dead men were seen literally dangling from the boughs of trees upon every roadside, and in numbers almost sufficient to rival the native Spanish moss of the country as a drapery of the forest.

Turn then to that horror-striking scene at St. Louis. A single victim only was sacrificed there. This story is very short, and is perhaps the most highly tragic of anything of its length that has ever been witnessed in real life. A mulatto man by the name of McIntosh was seized in the street, dragged to the suburbs of the city, chained to a tree, and actually burned to death; and all within a single hour from the time he had been a freeman attending to his own business and at peace with the world.

Such are the effects of mob law, and such are the scenes becoming more and more frequent in this land so lately famed for love of law and order, and the stories which have even now grown too familiar to attract anything more than an idle remark.

But you are perhaps ready to ask, "What has this to do with the perpetuation of our political institutions?" I answer, "It has much to do with it." Its direct consequences are, comparatively speaking, but a small evil, and much of its danger consists in the proneness of our minds to regard its direct as its only consequences. Abstractly considered, the hanging of the gamblers at Vicksburg was of but little consequence. They constitute a portion of the population that is worse than useless in any community; and their death, if no pernicious example be set by it, is never matter of reasonable regret with anyone. If they were annually swept from the state of existence by the plague or smallpox, honest men would perhaps be much profited by the operation. Similar too is the correct reasoning in regard to the burning of the negro at St. Louis. He had forfeited his life by the perpetration of an outrageous murder upon one of the most worthy and respectable citizens of the city, and had he not died as he did, he must have died by the sentence of the law in a very short time afterward. As to him alone, it was as well the way it was as it could otherwise have been. But the example in either case was fearful. When men take it into their heads today to hang gamblers or burn murderers, they should recollect that in the confusion usually attending such transactions they will be as likely to hang or burn some one who is neither a gambler nor a murderer as one who is, and that, acting upon the example they set, the mob of tomorrow may, and probably will, hang or burn some of them by the very same mistake. And not only so; the innocent, those who have ever set their faces gainst violations of law in every shape, alike with the guilty fall victims to the ravages of mob law; and thus it goes on, step by step, till all the walls erected for the defense of the persons and property of individuals are trodden down and disregarded. But all this, even, is not the full extent of the evil. By such examples, by instances of the perpetrators of such acts going unpunished, the lawless in spirit are encouraged to become lawless in practice; and having been used to no restraint but dread of punishment, they thus become absolutely unrestrained. Having ever regarded government as their deadliest bane, they make a jubilee of the suspension of its operations, and pray for nothing so much as its total annihilation. While, on the other hand, good men, men who love tranquility, who desire to abide by the laws and enjoy their benefits, who would gladly spill their blood in the defense of their country, seeing their property destroyed, their families insulted, and their lives endangered, their persons injured, and seeing nothing in prospect that forbodes a change for the better, become tired of and disgusted with a government that offers them no protection, and are not much averse to a change in which they imagine they have nothing to lose. Thus, then, by the operation of the mobocratic spirit which all must admit is now abroad in the land, the strongest bulwark of any government, and particularly of those constituted like ours, may effectually be broken down and destroyed—I mean the attachment of the people. Whenever this effect shall be produced among us; whenever the vicious portion of population shall be permitted to gather in bands of hundreds and thousands, and burn churches, ravage and rob provision stores, throw printing presses into rivers, shoot editors, and hang and burn obnoxious persons at pleasure and with impunity, depend on it, this government cannot last. By such things the feelings of the best citizens will become more or less alienated from it, and thus it will be left without friends, or with too few, and those few too weak to make their friendship effectual. At such a time, and under such circumstances, men of sufficient talent and ambition will not be wanting to seize the opportunity, strike the blow, and overturn that fair fabric which for the last half century has been the fondest hope of the lovers of freedom throughout the world.

I know the American people are much attached to their government; I know they would suffer much for its sake; I know they would endure evils long and patiently before they would ever think of exchanging it for another,—yet, notwithstanding all this, if the law be continually despised and disregarded, if their rights to be secure in their persons and property are held by no better tenure than the caprice of a mob, the alienation of their affections from the government

is the natural consequence; and to that, sooner or later, it must come.

Here, then, is one point at which danger may be expected.

The question recurs, "How shall we fortify against it?" The answer is simple. Let every American, every lover of liberty, every well-wisher to his posterity swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of seventy-six did to the support of the Declaration of Independence, so to the support of the constitution and laws let every American pledge his life, his property, and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books, and in almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the nation; and let the old and young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altars. While ever a state of feeling such as this shall universally or even very generally prevail throughout the nation, vain will be every effort, and fruitless every attempt, to subvert our national freedom.

When I so pressingly urge a strict observance of all the laws, let me not be understood as saying there are no bad laws, or that grievances may not arise for the redress of which no legal provisions have been made. I mean to say no such thing. But I do mean to say that although bad laws, if they exist, should be repealed as soon as possible, still, while they continue in force, for the sake of example they should be religiously observed. So also in unprovided cases. If such arise, let proper legal provisions be made for them with the least possible delay; but till then let them, if not too intolerable, be borne with. There is no grievance that is a fit object of redress by mob law. In any case that may arise, as, for instance, the promulgation of abolitionism, one of two positions is necessarily true—that is, the thing is right within itself, and therefore deserves the protection of all law and good citizens, or it is wrong, and therefore proper to be prohibited by legal enactments; and in neither case is the interposition of mob law either necessary, justifiable or excusable.

But it may be asked, "Why suppose danger to our political institutions? Have we not preserved them for more than fifty years? And why may we not for fifty times as long?" We hope there is no sufficient reason. We hope all danger may be overcome; but to conclude that no danger may ever rise would itself be extremely dangerous. There are now, and will hereafter be, many cases, dangerous in their tendency, which have not existed hertofore, and which are not too insignificant to merit attention. That our government should have been maintained in its original form, from its establishment until now, is not much to be wondered at. It had many props to support it through that period, which now are decayed and crumpled away. Through that period it was felt by all to be an undecided experiment; now it is understood to be a successful one. Then, all that sought celebrity and fame and distinction expected to find them in the success of that experiment. Their all was staked upon it; their destiny was inseparably linked with it. Their ambition aspired to display before an admiring world a practical demonstration of the truth of a proposition which had hitherto been considered at best no better than problematical—namely, the capability of a people to govern themselves. If they succeeded they were to be immortalized; their names were to be transferred to counties, and cities, and rivers, and mountains; and to be revered and sung, toasted through all time. If they failed, they were to be called knaves,and fools, and fanatics for a fleeting hour; then to sink and be forgotten. They succeeded. The experiment is successful, and thousands have won their deathless names in making it so. But the game is caught; and I believe it is true that with the catching end the pleasures of the chase. This field of glory is harvested, and the crop is already appropriated. But new reapers will arise, and they too will seek a field. It is to deny what the history of the world tells us is true, to suppose that men of ambition and talents will not continue to spring up amongst us. And when they do, they will as naturally seek the gratification of their ruling passion as others have done before them. The question then is, Can that gratification be found in supporting and maintaining an edifice that has been erected by others? Most certainly it cannot. Many great and good men, sufficiently qualified for any task they should undertake, may ever be found whose ambition would aspire to nothing beyond a seat in Congress, a gubernatorial or a presidential chair; but such belong not to the family of the lion, or the tribe of the eagle. What! Think you these places would satisfy an Alexander, a Cæsar, or a Napoleon? Never! Towering genius disdains a beaten path. It seeks regions hitherto unexplored. It sees no distinction in adding story to story upon the monuments of fame erected to the memory of others. It denies that it is glory enough to serve under any chief. It scorns to tread in the footsteps of any predecessor, however illustrious. It thirsts and burns for distinction; and if possible, it will have it, whether at the expense of emancipating slaves or enslaving freemen. Is it unreasonable, then, to expect that some man possessed of the loftiest genius, coupled with ambition sufficient to push it to its utmost stretch, will at some time spring up among us? And when such an one does, it will require the people to be united with each other, attached to the government and laws, and generally intelligent, to successfully frustrate his designs. Distinction will be his paramount object, and although he would as willingly, perhaps more so, acquire it by doing good as harm, yet, that opportunity being past, and nothing left to be done in the way of building up, he would set boldly to the task of pulling down. Here then is a probable case, highly dangerous, and such an one as could not have well existed heretofore.

Another reason which once was, but which, to the same extent, is now no more, has done much in maintaining our institutions thus far. I mean the powerful influence which the interesting scenes of the Revolution had upon the passions of the people as distinguished from their judgment. By this influence, the jealousy, envy and avarice incident to our nature, and

so common to a state of peace, prosperity, and conscious strength, were for the time in a great measure smothered and rendered inactive, while the deep-rooted principles of hate, and the powerful motive of revenge, instead of being turned against each other, were directed exclusively against the British nation. And thus, from the force of circumstances, the basest principles of our nature were either made to lie dormant, or to become the active agents in the advancement of the noblest of causes—that of establishing and maintaining civil and religious liberty. But this state of feeling must fade, is fading, has faded, with the circumstances that produced it.

I do not mean to say that the scenes of the Revolution are now or ever will be entirely forgotten, but that, like everything else, they must fade upon the memory of the world, and grow more and more dim by the lapse of time. In history, we hope, they will be read of, and recounted, so long as the Bible shall be read; but even granting that they will, their influence cannot be what it heretofore has been. Even then they cannot be so universally known nor so vividly felt as they were by the generations just gone to rest. At the close of that struggle, nearly every adult male had been a participator in some of its scenes. The consequence was that of those scenes, in the form of a husband, a father, a son, or a brother, a living history was to be found in every family—a history bearing the indubitable testimonies of its own authenticity, in the limbs mangled, in the scars of wounds received, in the midst of the very scenes related—a history, too, that could be read and understood alike by all, the wise and the ignorant, the learned and the unlearned. But those histories are gone. They can be read no more forever. They were a fortress of strength; but what invading foeman could never do, the silent artillery of time has done—the leveling of its walls. They are gone. They were a forest of giant oaks; but the all-relentless hurricane has swept over them, and left only here and there a lonely trunk, despoiled of its verdure, shorn of its foliage, unshading and unshaded, to murmur in a few more gentle breezes, and to combat with its mutilated limbs and a few more ruder storms, then to sink and be no more.

They were pillars of the temple of liberty; and now that they have crumbled away that temple must fall unless we, their descendants, supply their places with other pillars, hewn from the solid quarry of sober reason. Passion has helped us, but can do so no more. It will in future be our enemy. Reason, cold, calculating, unimpassioned reason—must furnish all the materials for our future support and defense. Let those materials be molded into general intelligence, sound morality, and, in particular, a reverence for the Constitution and laws; and that we improved to the last, that we remained free to the last, that we revered his name to the last, that during his long sleep we permitted no hostile foot to pass over or desecrate his resting-place, shall be that which to learn the last trump shall awaken our Washington.

Upon these let the proud fabric of freedom rest, as the rock of its basis; and as truly as has been said of the only greater institution, "the gates of hell shall not prevail against it."

Forget yourself and you will be remembered; remember others and your life will be filled with joy.—*Anon.*

The Congress of Religious Liberals

HELD AT ROCHESTER, N. Y., JANUARY 28-30, 1913.

Charles W. Wendte.

During the closing week of January there was held in Rochester, N. Y., a religious congress whose proceedings were significant of the change of attitude which has taken place on the part of religious liberals in their treatment of orthodoxy, and among orthodox believers in their appreciation of religious radicals.

The meetings were held under the auspices of two liberal associations, the National Federation of Religious Liberals, organized by progressive Friends, Unitarians, Universalists, Reform Jews and others at Philadelphia in 1908, and the Free Religious Association of America, which is approaching the fiftieth anniversary of its formation. The former association is, in a degree, the outcome of the International Congress of Free Christians and other Religious Liberals, with which it is affiliated, and whose liberalizing and reconciling influence it seeks to conserve and further in the American community. The exclusion in 1908, for doctrinal reasons, of the liberal Christian denominations from participation in the great movement for church unity known as the "Federal Council of the Churches of Christ in America," no doubt also influenced the separate organization of this association, whose religious basis is moral and spiritual, not theological; a fellowship of the spirit, instead of the letter in religion. The National Federation of Religious Liberals, whose president from the beginning has been Henry W. Wilbur of Pennsylvania, has since held largely attended and notable congresses in Philadelphia and New York, whose published proceedings form an interesting chapter in the evolution of religious freedom and progress in this country. But never have its true aim and mission become more apparent to it or been more fully realized than during the recent Rochester meetings.

The Free Religious Association of America has begun as a protest against denominational narrowness and the reactionary tendencies manifested by religious bodies half a century ago. It has upheld spiritual freedom and candor of thought and speech. On its platform the representatives of all phases of belief and non-belief have been welcomed. Its services to the development of truth, freedom and progress in religion have been notable. In recent years, particularly under the irenic leadership of its late president, Mr. Edwin D. Mead, there has been less occasion for the critical and aggressive methods which were once uppermost in its public utterances, and a more constructive and conciliatory spirit has characterized it. Rev. C. W. Wendte, D. D., of Boston, is now its president.

These two societies, so similiar in their activities and aims, and practically officered by the same men and women, united in the conduct of the Rochester congress. Present by implication, and in full sympathy with the meetings, though not directly represented, was the Congress of Religion, the outcome of the Chicago World Parliament of Religion, whose guiding spirit is Rev. Jenkin Lloyd Jones. The similarity of purpose and leadership has led to the suggestion that in the interest of economy of resources and increased effectiveness these three associations should form a merger and create one strong and truly national organization. This proposal was brought up for renewed discussion at the late congress, and a committee consist-

ing of the presidents of the three societies was appointed to more fully consider the matter and report at a future day. The advantages of such a union are apparent; less obvious are the disadvantages, chief among which would be the impairment, if not loss, of local interest and service, now made possible by the centering of each society's work at such strategic points as Boston, Philadelphia and Chicago.

The choice of Rochester for the recent congress was due to a cordial invitation received from liberal churchmen of that city, both of orthodox and radical affiliations. Clergymen and laity of the Presbyterian, Baptist, Episcopal, Methodist, Congregational, as well as the Unitarian, Universalist, Quaker and Jewish fellowships were represented in the local committee, or accepted a place on its programs. The opening meeting was held in a Presbyterian church, the closing session in the largest Baptist church of the city. The other meetings were conducted at the Universalist and Unitarian churches and the Jewish synagogue. In each case the pastor of the church presided and welcomed the delegates to its hospitalities, except that, to the regret of all, Dr. Max Landsberg, the large-minded rabbi of Temple Berith Kodesh, was prevented by illness from rendering this service. In his place Rev. Horace I. Wolf, associate rabbi, extended the greeting from his people. The local chairman, Rev. Paul Strayer, pastor of the Third Presbyterian Church, rendered strenuous and admirable service, and was seconded by the secretary, Rev. Edwin A. Rumball, the Unitarian pastor. But the soul of the Rochester welcome, by common consent, was Rev. William C. Gannett and his devoted wife, whose interest in the meetings was deep, and whose private hospitalities seemed inexhaustible. Without Dr. Gannett's long ministry of reconciliation in the community, and the universal respect felt for his character and services, this general participation of Rochester clergymen and laity of all denominations would have been impossible. Never before has our congress been enabled to give so widely representative an illustration of its central purpose, the purpose emphasized at its very first session by the adoption of the following declaration:

The Congress of Religious Liberals assembled at Rochester (January 28-30, 1913) declares its profound sympathy with the existing and increasing endeavors for the attainment of religious unity and cooperation so characteristic of the religious world of America in our day.

Of this tendency our Congress itself is a significant manifestation. While seeking to appreciate at its just value every attempt to bring about a union of churches and denominations we would call renewed attention to the conviction which underlies our own activities in this direction—that the only form of religious unity which is desirable, all-inclusive and enduring is one founded not on common intellectual agreement or doctrine—for all human opinions are fallible and transitory—nor on attempted uniformity of worship and church administration, which does not allow for individual liking and need—but a fellowship of the spirit based on moral and spiritual affinities; on character and service and the disposition of the heart towards God and towards man. Such a union is possible amidst large varieties of doctrinal belief and church affiliation, and may include all religiously disposed persons in the community, uniting them in the common endeavor for holiness, righteousness and service.

To promote this view of religious unity is a central aim of our Congress. In accordance with this purpose we invite to this Fellowship of the Spirit the churches and the unchurched of the land.

On Wednesday morning, at the Jewish temple, this unity of the spirit was further illustrated by a series of addresses on "The Contributions of the Churches of America Towards Religious and Civil Liberty." In this symposium the Reformed and Congregational churches were represented by Rev. Dr. William Elliot Griffis of Ithaca, in an address replete with historical and scholarly information, especially concerning the contributions of the early Dutch settlers of New York to religious freedom in America, imparting much that was new to his hearers. Rev. Paul M. Strayer delineated in a large way the services of Presbyterianism and more particularly of Calvinism towards freeing and invigorating the individual conscience, thus leading to liberty in church and state. Prof. Walter Rauschenbusch, also of Rochester, gave an illuminating address on the Baptists of the Old and the New World and their heroic witness for freedom and democracy of spirit. Rev. Dr. Lewis M. Lounsbury of Albany, N. Y., made a well-restrained and effective plea for the Methodist fellowship as the church of the plain people of the land, the opponent of ecclesiasticism and supporter of civil and religious liberty.

In the afternoon the discussion was continued by Dr. O. E. Janney of Baltimore, who found ample reason in the story of the Quakers to vindicate their title as the heralds of spiritual liberty, human brotherhood and universal peace. Rabbi H. G. Enelow, recently called to the Fifth Avenue Temple Emanuel, New York, made an eloquent presentation of Jewish ideals and services in the promotion of freedom and progress in civil and religious affairs. Rev. Dr. Walter Mason of Pittsburgh, spoke with modesty and charm of the Unitarian contributions made by Channing and his associates towards soul-liberty and social emancipation. Rev. Dr. I. N. Atwood of Canton, N. Y., rendered a similar testimony in a similar spirit for the Universalist fellowship in America. Dr. Charles Fleischer of Boston, struck a new note in his account of the Boston Commons he has inaugurated, and its endeavor to found a religious fellowship truly American and modern. Finally, Edwin D. Mead of Boston, in an address of great power and fulness of knowledge, vindicated the memory of Jefferson, Franklin, Thomas Paine and others of that brilliant company of radical believers who were conspicuous in founding the American Republic, from the charge of infidelity and irreligion so often and ignorantly brought against them. He disclosed them to be men of earnest faith, both in divine providence and personal and civic righteousness. The whole discussion was on a high level and of a remarkable uniformity of excellence. It is to be hoped that it may find its way into print.

Another significant session of the congress was that held in the Universalist church, Rev. A. W. Grose, D. D., presiding, at which a representative of the Federal Council of the Churches of Christ, in America, Rev. Dr. Charles F. Rice of Roxbury, president of the Massachusetts Federation, gave an interesting account of the history and aims of that great movement, which now embraces thirty American denominations. Its basis of fellowship being a doctrinal one, it cannot invite the liberal churches to full cooperation with it. In the Massachusetts and Rhode Island Federations, however, theological differences are not made a bar to fellowship, and Unitarians and Universalists are admitted on equal terms. This inconsistency troubles some of the more orthodox members of the Council, and at its recent general meeting in Chicago an attempt was made to require all local or branch associations to

conform to the doctrinal requirements as to fellowship maintained by the national organization. This attempt was, however, defeated and the local federations are left free to formulate their own terms of membership.

Meanwhile there is nothing in the platform of the two societies in charge of the Rochester congress to prevent them from extending cordial fellowship to the Federal Council of the Churches of Christ, or any other religious body, whether orthodox or heterodox. It was this sentiment which led to the inclusion of the Federal Council on its programs, in recognition of the admirable work it is doing in its own way for religious unity and good will. There are some ways, too, in which the two organizations, though theologically sundered, may work together. A proof of this was given at Rochester when the congress, by unanimous vote, adopted the entire social program of the Federal Council as formulated at its recent Chicago meeting, with the alteration of only a single word. These affirmations of social duty, well-considered and tersely expressed, are an admirable statement of the social ideals which the Congress of Religious Liberals also cherishes and commends to its members. They read as follows:

The National Federation of Religious Liberals and Free Religious Association of America in joint convention declare in general agreement with the Federal Council of the Churches of Christ in America, that they stand:

1. For equal rights and complete justice for all men in all stations of life.
2. For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.
3. For the fullest possible development for every child, especially by the provision of proper education and recreation.
4. For the abolition of child labor.
5. For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.
6. For the abatement and prevention of poverty.
7. For the protection of the individual and society from the social, economic and moral waste of the liquor traffic.
8. For the conservation of health.
9. For the protection of the worker from dangerous machinery, occupational diseases, and mortality.
10. For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.
11. For the suitable provision for the old age of the workers, and for those incapacitated by injury.
12. For the right of employes and employers alike to organize and for adequate means of conciliation and arbitration in industrial disputes.
13. For a release from employment one day in seven.
14. For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.
15. For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.
16. For a new emphasis upon the application of ethical principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

At the afternoon meeting in the same place a fuller consideration of the social and ethical problems of the day was afforded by a series of addresses on "Race Conflicts and Human Brotherhood." Mr. John Mulholland of New York, after depicting the appalling ignorance and inadequate school facilities for both negroes and poor whites at the South, made an earnest and well-considered plea for a scheme of federal education by the national government. Henry W. Wilbur of Philadelphia, general secretary of the liberal Friends and president of the Rochester congress, spoke forcefully of his recent investigations at the South, charging that the army of 800 agricultural demonstrators sent to the southern field by the national government purposely ignored the negro farmer and confined their efforts to the whites. He could learn of but two demonstrators at work among the negroes and they were ostracized by their fellows. This matter needed to be published and corrected. An address of singular refinement, charm and moving eloquence on the race question was delivered by a woman of color, Mrs. Hunten, of the National Association for the Improvement of the Colored People of the United States. Perhaps no utterance of the entire session more deeply stirred the members. The whole subject was lifted to a higher and universal standpoint when the eminent Hindu scholar and poet, Rabindra Nath Tagore, of Calcutta, who was an honored guest of the congress, treated of race distinctions and race conflicts in the light of universal religious principles. With a singularly felicitous use of the English tongue and literary distinction Mr. Tagore held up to the meeting the high social ideals, and reverence for the divine in the human, which alone could permanently solve this question. The following resolution was adopted:

We plead for all the possible wise ways and means for allaying race prejudice by removing its causes, and to this end we urge the broader education of both races—the final result to be a larger measure of political, social and economic justice to govern the treatment of the weaker race by the stronger. Larger patience in dealing with the problem and more sympathy in dealing with the people of color may well go hand in hand with the impartial application of all of the constitutional and legal safeguards for the protection of the negro in his necessarily slow development.

Rev. Edward Cummings of Boston gave an impressive address in which he contrasted the economic principles and aims of the Manchester School, still prevalent in our industrial and business world, a social philosophy based on selfishness, competition and strife, with the teachings of Christianity and the spirit of Jesus, as vindicated by the enlarging experience, sympathy and social necessities of modern life. Edwin D. Mead closed with a sane and effective appeal for arbitration in place of armaments and international peace instead of war. All these addresses should be printed for a wider influence. The following testimonies were unanimously adopted by the congress after discussion.

We urge the establishment of an unlimited treaty of arbitration of international differences between the United States and Great Britain, including the present issue concerning the rightful tolls on the Panama Canal. We express the hope that the same policy of fairness and friendship may be extended to the other nations of the world, the waste, futility and folly of war become more and more apparent and international justice, peace and amity become the desire and aim of every civilized people.

We declare ourselves opposed to the fortification of the Panama Canal by the American government, to any long delayed retention of the Philippine Islands under American control, to the enlargement of the army and navy of the United States, and to every other measure which will increase the military spirit and armaments of the American people.

We welcome the extension of the right and duty of suffrage to the women of the United States, believing that it will open larger opportunities for the development of their capacities and powers in the service of the home and the nation.

Another topic of vital interest treated by the congress was "The Inculcation of Religion and Morality in the Public Schools." Three able addresses on this

topic were delivered by the well known psychologist, Prof. Edwin D. Starbuck, Ph. D., now connected with the Department of Religious Education of the American Unitarian Association in Boston; Mrs. Anna Garlin Spencer of New York, so widely known as an educational authority, and Henry D. Cope of Chicago, the leading spirit of the Religious Educational Society of America. To these Dr. Charles A. Skinner of Watertown, N. Y., former state superintendent of education, added the word of a practical and experienced educator. It would be impossible in the present communication to attempt any report of these papers. They should be printed and read for mature consideration. It can only be said here that all the speakers alike agreed that religion, in the sense of the inculcation of doctrine, could never be taught in the public schools, but a religious attitude of the mind, a spiritual interpretation of the facts of nature, history and life, might well be imparted by the religious personality of the teacher and the reverential atmosphere of the school. Moral education should, however, be a part of every school course, and inculcated by direct personal instruction, appeal and example, and was needed to assure individual acts of judgment and correct mere standardizing, and the undue external influence of the social environment of our time. Specifically religious instruction should be left to the home, the Sunday school and the church.

Another honored guest of the conference was Prof. Dr. Rudolf Eucken, the eminent German philosopher, who spoke in English to a crowded audience in the Unitarian church. Rev. C. W. Wendte presided and Rev. Richard W. Boynton of Buffalo, a former pupil of Eucken, opened the evening's discussion by a thoughtful and highly appreciative paper on the teachings of his master in philosophy, while Rev. Dr. J. B. Thomas, an Episcopal rector of Rochester, closed it. Dr. Eucken made a noble defense of "The Necessity for Idealism," ending with a few eloquent passages in his native tongue.

The social side of the congress was one of its most enjoyable aspects and culminated in a supper to the delegates and speakers in the Gannett (Unitarian Parish) House. Nearly 100 persons sat down together. Rev. Paul Strayer presided gracefully. Brief speeches were made by Prof. Eucken, Mr. Tagore, Rev. Edward Cummings, E. D. Mead, Rev. S. A. Eliot, Rabbi Enelow, Henry Wilbur, Mrs. Spencer, Mrs. Gannett and others—a most happy occasion.

The final session of the congress seemed to be the logical consequence of what had preceded. It was held in the Second Baptist Church and presided over by its pastor, Dr. Rust. The theme of the evening was "The Promotion of Sympathy and Good Will between Orthodox and Liberal in Religion." Three papers were presented. The first, by Rev. Dr. William C. Gannett, advocated "a juster appreciation of orthodox believers by religious radicals;" the second, by Rev. A. W. Vernon, pastor of the Harvard Congregational Church, Brookline, plead for "a juster appreciation of religious radicals by orthodox believers," and, finally, Rev. Dr. S. A. Eliot, president of the American Unitarian Association, treated of "The Fundamental Unities." The addresses were worthy of the occasion and the theme, treating it from quite different points of view, but in a beautiful spirit of mutual regard and spiritual unity. They should be printed together and circulated as a tract.

Rev. C. W. Wendte was called upon to utter the closing word, a word of gratitude to the Rochester friends who had done so much to make the meetings enjoyable and to the thirty speakers on the program, not one of whom had failed to keep his appointment. He felt that the congress marked an important step forward in the evolution of religious freedom and life in America. A moment of silent prayer and a benediction closed the fourth Congress of Religious Liberals.

Was there no shadow upon this brilliant and successful conference in behalf of religious unity through freedom and the fellowship of the spirit? The burden that lies on the hearts of its officers and promoters is the financial deficit which they must provide for. This amounts to some $300, while $300 more will be required to enable the directors to issue the more important of the addresses made at Rochester in convenient pamphlet form for distribution. It does not seem right that the officers of the Federation of Religious Liberals, busy men, burdened with many cares and serving gratuitously, should not only give their time and energy to this cause, but be compelled to pay the larger part of the expenses of the meetings themselves. If the membership could be increased by 500, each paying the one dollar fee; if a few well-to-do people in the community interested in these new developments of interdenominational sympathy and cooperation would only send the acting treasurer, Rev. C. W. Wendte, at 25 Beacon Street, Boston, their generous gifts, it would wonderfully lighten the burden and fulfill the mission of the Federation. Will not the readers of this appeal take it to heart and respond to it?

THE MEETING

His tool-bag was slung on his shoulder,
  He hummed a sweet song as he stepped,
And looked up the hillside a-smoulder,
  With bracken by autumn's brush swept.
The flame-yellow gorse-bushes burning,
  To him were the candles of God
Before some great altar, where, yearning,
  The spirit walked humbly, unshod.

"Get out of the way, you!" came, heated,
  A voice from the depths of a car,
Wherein a great Bishop was seated,
  Aloof in his splendor, and far.
He passed; and the fair roadside under
  Was foul as the powdered dust spun,
Where, lost in a sad smile of wonder,
  Was standing the Carpenter's Son.

Rose E. Sharland.

In Labour Leader.

Added interest is given to Albert Edwards' new book, "Comrade Yetta," through the garment workers' strike in New York City. Mr. Edwards would seem to have anticipated this upheaval, for his story, which is to be published shortly, is said to be an accurate picture not alone of the conditions which brought about the strike, but of the strike itself. The central character of the book is a garment worker in whose life there is much that is significant, and much that bears directly on the big industrial revolt which is creating so much comment at the present time.

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company

Abraham Lincoln Centre

$2.00 PER ANNUM

SENIOR EDITOR.....JENKIN LLOYD JONES
ASSISTANT EDITOR.....EDITH LACKERSTEEN
DEPARTMENT EDITOR.....MRS. WILLIAM KENT

EDITORIAL CONTRIBUTORS:

Jane Addams, Francis A. Christie, Joseph H. Crooker, Percy M. Dawson, John Faville, William C. Gannett, Fred. V. Hawley, Charles M. Henderson, Emil G. Hirsch, John Haynes Holmes, Newton Mann, Joseph Newton, E. P. Powell, Edwin A. Rumball, William M. Salter, Albion W. Small, Frederick Starr, Joseph Stolz, James G. Townsend, Eugene G. Updike, Albert R. Vail, Charles W. Wendte, James H. West, R. A. White, Charles Zueblin

"Entered as second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879."

THE FIELD

"The World is my Country, to do Good is my Religion."

PEACE OR WAR?

An editorial in the *Outlook*, February 8 discusses the industrial situation under the above caption. We give below some quotations from the same:

"Doubtless there are some persons in America who are indifferent to these conditions. Dives is still content to be clothed with fine linen and to fare sumptuously every day, while Lazarus lies at his door covered with sores. Even the stray dog is more compassionate than such as Dives.

"There are many who think that the present wage system belongs to the order of nature, like the solar system, and is as unalterable as the law of gravitation. They believe that always there must exist capitalists and laborers; that the capitalists or tool owners must always be a small and intelligent minority, and the laborers always a large and less intelligent majority; that the majority must own the tools and direct the industries, and the laborers must use the tools and carry on the industries under the direction of the capitalists or tool-owners. But they wish to secure friendly relations and co-operation between these two classes. They are sincerely in favor of better conditions, but they do not think that the present wages system ever will be or can be radically changed.

"The industrial evolutionist does not believe that the wages system is or will be the permanent order of society, though probably always some men will employ and pay wages to other men. He looks forward to the time when the tool-users will gradually become the tool-owners and will both direct their industries and own the tools and implements by which their industries are carried on.

"A third group have no hope of any such gradual industrial change. They have seen the political organization of Nation, of State, of City, take up and carry on certain industries. And they look forward to the time when all the organized industries of the community shall be owned and operated by the people in their political capacity; that is by the city or the state or the nation.

"A fourth body of reformers, if they can be socalled, are simply animated by a hot indignation against the present system. They desire to make war against it. They have no faith in industrial evolution, they have no faith in political and peaceful evolution. They have inaugurated and are trying to carry on war to the death against capitalism. But it is private war, unrestrained by any sense of justice and fair dealing, and is marked at all times by violence and at some times by unspeakable barbarity. This labor vendetta ought not to be confounded with political Socialism, with which it has no kinship.

"We do not, however, believe that political Socialism—that is, the ownership of all the tools and implements of organized industry and the administration of all organized industries by the state—would furnish any solution of the labor problem. The relation between capital and labor would still continue, only the capitalist would be the state. So long as society is divided into two classes, capitalist and laborer, so long principles of justice and sentiments of kindness may do much to relieve the strained relations between the two. Philanthropists may ameliorate the conflict of interests, but cannot put an end to that conflict.

"We agree with Abraham Lincoln; we desire to see such political, educational, and industrial reforms as will lead on to the time when the working men, that is the tool-users, will become the capitalists, that is, the tool-owners, and will direct the organized industries of the Nation, not by political action, but by industrial co-operation.

HOW WE SPEND

A man may be judged not only by the way in which he gets his money but also by the way in which he spends it. So may a people. Here are some of the ways in which the people of the United States spend their money:

Foreign Missions	$ 12,000,000
Chewing Gums	13,000,000
Patent Medicines	80,000,000
Millinery	90,000,000
Tea and Coffee	100,000,000
Confectionery	200,000,000
Religion (Churches, etc.)..	250,000,000
Automobiles	500,000,000
Jewelry and Ornaments...	800,000,000
Intoxicating Liquors	2,500,000,000

Just twice as much for automobiles as for religion, and more for intoxicating liquors than for all the other forms of gratification combined. What kind of a judgment does this record of how we spend our money warrant us?—*Editorial, Wisconsin State Journal.*

The Unitarian Advance

A Monthly Magazine of Progress in Religion

GEORGE H. BADGER, EDITOR

ASSOCIATE EDITORS

JOHN HAYNES HOLMES, EDGAR SWAN WIERS, HENRY WILDER FOOTE, CHARLES WESLEY CASSON, FREDERICK ROBERTSON GRIFFIN, ALSON HAVEN ROBINSON

CONTRIBUTING EDITORS

REV. THOMAS R. SLICER, of New York; REV. JABEZ T. SUNDERLAND, of Hartford, Conn.; REV. THOMAS VAN NESS, of Boston; PRES. FRANKLIN C. SOUTHWORTH, of Meadville, Pa.; REV. WILSON M. BACKUS, of Minneapolis, Minn.

THE UNITARIAN ADVANCE
is for all of us, all together. It aims to be the organ of no restricted section, no segregated group, no separating party, and no "peculiar idea." It stands for "the open door" for ideas, with a square deal for all sides.

THE UNITARIAN ADVANCE
Stands pre-eminently for the **Forward Movement** in religious thought and activity—for the fundamental principle of Unitarianism.

THE UNITARIAN ADVANCE
has a resolute purpose.—but it is not dull about it. It is dead in earnest,—which makes it very much alive. It is progressive,—that is, always interesting. It is not afraid of new ideas; and its editors have the courage of their convictions. Besides, we do not deem it essential always to say things in the same old way.

Subscription, One Dollar. Address

THE UNITARIAN ADVANCE

104 East Twentieth Street, New York

PROCTOR ACADEMY

Andover, N. H.

A school for boys and girls conducted under the auspices of Unitarians. In the foothills of the White Mountains, 100 miles from Boston. Pure water. Bracing air. Central heating and lighting plant. Complete sanitation. Separate dormitories. Gymnasium. Athletic advantages. School farms of 150 acres. College Preparatory, Agricultural, Domestic Science, and Commercial courses. Board and tuition $250 a year. Tuition Scholarships for ten students. For catalogue and full information address

FRANCIS TREADWAY CLAYTON, PRINCIPAL

CREAMERIES:
Beecher, Ill., Orland, Ill., Goodings' Grove, Ill.

Dowd Pure Milk Co.

4326-34 Wabash Ave.

Phone Oakland 474

Milk and Cream of the Highest Grade Bottled in the Country.

OUR MOTTO:
Purity, Cleanliness, and Efficient Delivery

THE ARYAN

The Hindu Paper of Canada

Published at 630 Speed Avenue
VICTORIA, B. C.

Send your subscription and write for advertising rates to
S. SINGH, Managing Editor.

KENWOOD FLORAL Co.
HENRY HILMERS, Prop.
Phone Oakland 78. 1117 E. 47th Street
Choice Plants and Cut Flowers

Tel. Douglas 3882 Est. 1873

Wm. Wilson

Dealer in
PAINTS, OILS, VARNISHES
Glass and Glazing
Tools, Cutlery and Hardware
3831-33 Cottage Grove Avenue, CHICAGO

The Subscription Price of

UNITY

is $2.00 per annum

Dr. Paul Deussen's Classical Work

THE SYSTEM OF THE VEDANTA

has just been published in an authorized translation by

CHARLES JOHNSTON

Cloth, Gilt Top, Pp. 514 Price, $3.00 net

India has been the classical land of psychological investigation. As the Jew developed religion, the Greeks art and science, so the sages of India, psychology. Pofessor Deussen, who is both a philosopher and a most prominent Sanskrit scholar, has devoted his life to the Vedanta, and in this great work he has collected all pertinent material.

PRESS NOTICES

American Review of Reviews: New York.

This is a rare and wonderful book that is chiefly concerned with the science of the soul. In the Vedanta you will find the seeds of all known philosophical systems. *Emerson's lofty thought was merely the philosophy of Braham filtered through a marvelous Western Mind.*

Boston Transcript: Massachusetts.

Dr. Deussen is a recognized authority in everything pertaining to Hindu philosophy. This book is a systematic exposition of that Hindu Philosophy known as the Vedanta. The volume is like a combination of a work on metaphysics, theology and practical religion. *The book is not only the work of a great scholar, but that of a man who knows how to make things clear.*

The Continent: Chicago.

This is perhaps the most comprehenisve and best balanced presentation we have had of the Hindu system of religions, philosophy, called the Vedanta.

Springfield Republican: Massachusetts.

The author has attempted and accomplished an enormous task—an immense amount of material is collected and compressed into the space of the volume. The quoted portions of the Vedic text are clear and effective and the comments more than commonly readable for even the lay reader.

The Expository Time: London.

Professor Paul Deussen of Kied is one of the great students of Indian literature. His Upanishada has had a wide circulation.

In this book the name of Vedanta is applied to the theological-philosophical system, founded upon the Upanishads which may be called the Dogmatics of Brahmanism. The translation makes easy reading and yet it is reliable.

THE OPEN COURT PUBLISHING COMPANY
623 - 633 S. Wabash Avenue
CHICAGO, ILL.

GREGG SHORTHAND

holds the world's record for accuracy—**99.6% perfect**—made by Mr. Charles L. Swem on solid non-court matter. On court testimony, Mr. Swem wrote **268 net words per minute**—only one word below the previous world's record.

Gregg Shorthand is the **easiest system** to learn and by far the most efficient in practice. It is taught in over 2,000 schools because with it students can obtain more satisfactory results in a given time than is possible with any other system.

START NOW—Day and Evening Sessions

Gregg School is the largest school in the world devoted entirely to shorthand training.

Let us send you a catalog. Write for a copy to-day, or, better still, call personally and note for yourself the many advantages enjoyed by our students.

GREGG SCHOOL
Telephone Central 3739
32 S. Wabash Avenue Chicago, Ill.

Winter Home in Summer Land
"HICKORY CREST"

beautiful private home, all modern conveniences, thirty-acre grove, five minutes of Southern R. R. Station, now open to a few boarders. Special attention to convalescents or those seeking a mild, dry climate for winter. Milk, butter and eggs produced at home. Terms, fifteen dollars per week. References exchanged.

Address

"HICKORY CREST"
Seneca - - South Carolina

A MAGAZINE of LAUGHTER
THE FUNNIEST OF ALL THE FUNNY MAGAZINES
Brimful of wholesome wit and humor. Join the campaign for One Million subscribers by sending 25 CENTS in Coin for One Year or five (5) separate subscriptions for $1.00. Foreign sub'ns, 25 cents extra.
THOMPSON'S MAGAZINE, Dept. , 328 Federal St., Chicago

The Meadville Theological School
MEADVILLE, PA.
Founded 1844

is a modern, undogmatic training-school for the ministry, which seeks to combine accuracy of scholarship with catholicity of spirit and practical efficiency. In order to meet the demands made upon it by the churches, it needs at once double its present number of students.

For catalog address, The Registrar, Meadville Theological School

Between
CHICAGO
ST. LOUIS
KANSAS CITY
via the
Chicago & Alton

Automatic Block Signals
Rockballasted Roadbed
Electric Lighted Trains
Unexcelled Dining Service
The Only Double Track Railroad
between Chicago and St. Louis
For Time Tables and Fares Address:
R. J. McKAY, General Passenger Agent
CHICAGO

Bowman Dairy Company
MILK BOTTLED IN THE COUNTRY
Milk :: Cream :: Butter :: Buttermilk
DO OUR WAGONS SERVE YOU?
WHY NOT HAVE THE BEST?
4221-4229 State Street
Telephones at all Division Offices
EVANSTON :: CHICAGO :: OAK PARK

UNITY HYMNS AND CHORALS
New Edition, Revised and Enlarged
EDITED BY
Frederick L. Hosmer and William C. Gannett

UNITY PUBLISHING CO.
Abraham Lincoln Centre,
CHICAGO

Advance Roofing and Sheet Metal Works
INCORPORATED
FRANK R. PRIEVE, President
4830-32 Cottage Grove Ave.
Phone Oakland 3776

Sky-Lights and Sheet Metal Works. Gravel, Slate and Metal Roofing

THE MAXIMS OF PTAHHOTEP

A beautiful and interesting Card has been prepared as an Easter gift for the pupils of All Souls Sunday School. The sentences are taken from an Instruction Book for the use of Egyptian Youth edited in the time of the Pyramid Builders. The size is 12½x8½ inches with richly colored border. Copies can be procured for 25 cents.

UNITY PUBLISHING CO.
700 Oakwood Blvd.
CHICAGO

SCHUMAN & CO.
CLEANERS

Desire to announce the completion of their new plant which enables them to handle in the most careful way Ladies' Fancy Wearing Apparel and all delicate fabrics that require the most skillful handling. - -

3954 Cottage Grove Avenue CHICAGO
Telephone call Drexel 231 will bring our representative.

ASK YOUR DEALER FOR

Jones Dairy Farm Products

We Make

SAUSAGE, HAMS, BACON and LARD

We will be glad to send you one of our little books containing recipes upon request

MILO C. JONES
Jones Dairy Farm
FORT ATKINSON :-: WIS.

Removal Notice

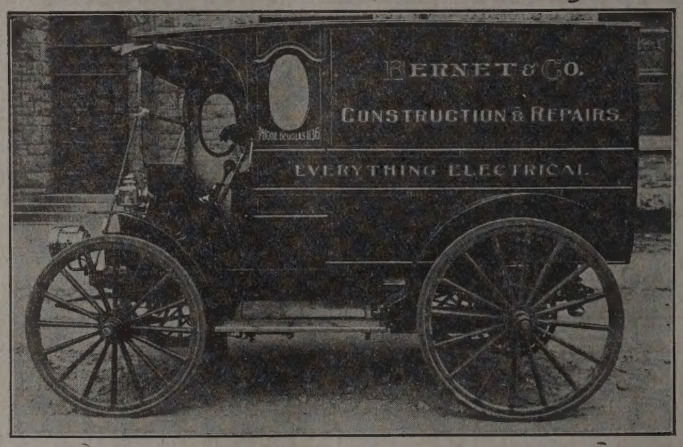
FORCED TO MOVE

The building which we now occupy will be torn down January 1, 1913. We have secured the entire building at 24 West Lake street, near State, where we are permanently located. However, we shall continue to operate this store at 24 North Wabash until December 31.

Telephone, Central 480

White Sewing Machine Co.

GEO. E. CAUGHEY, Manager



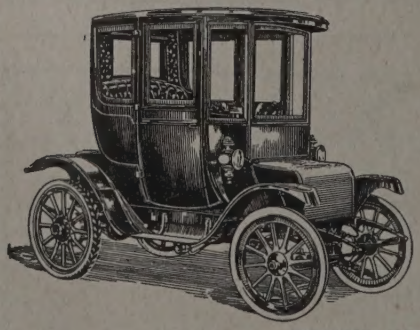
Prompt Service - Best Workmanship

4532 St. Lawrence Avenue

PHONE DREXEL 1435

O. Huppenbauer G. A. Gunggoll P. J. Hiselman

EXPERT REPAIRS, BATTERY RENEWALS AND SUPPLIES



Royal Electric Garage

556-606 E. 40th St.

Half Block East of Vincennes Ave.

PHONE KENWOOD 4146

Buy your wife an Electric and keep it at the Royal Electric Garage. WE HOUSE ELECTRICS EXCLUSIVELY. No dirt or grease from gasoline in this garage.

Free Reading!

Unitarian sermons sent free on application to MISS ELLEN A. CALL, 35 Sumner St., Lawrence, Mass.